

One Tale is good, until another is told.

OR, SOME SOBER
REFLECTIONS
UPON THE
ACT
FOR
Chimney-money.

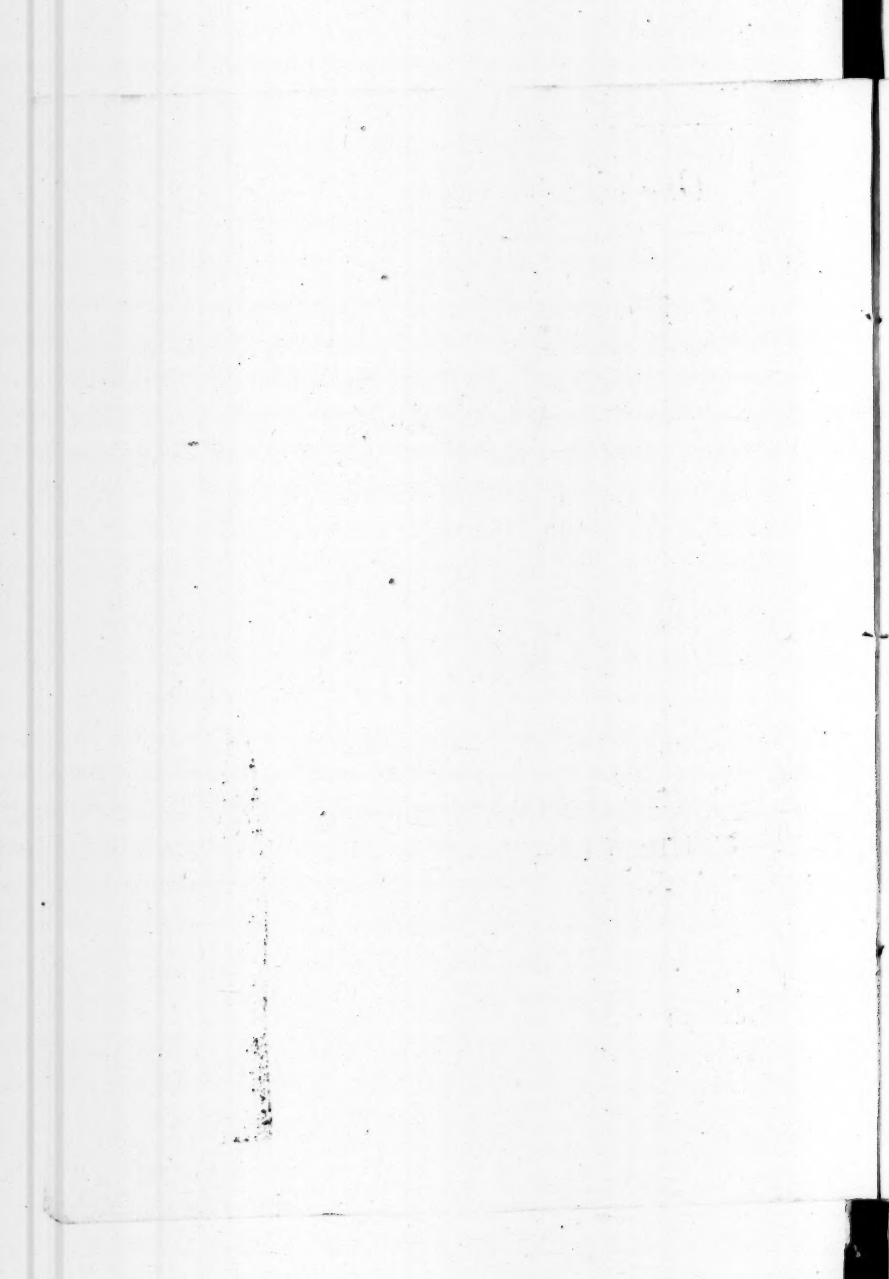
Drawn up for the Use of some Neighbors,
and thought usefull to be communicated
to the good people of this NATION.

By William Waterhouse, Esq;

1 Cor. 10. 10.

Neither *murmur* Ye as some of them also *murmured*, and were destroyed of the Destroyer.

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One Tale is good, until another is told.

OR, SOME SOBER

REFLECTIONS

UPON THE

A C T.

FOR

CHIMNEY-MONEY.

Introduction.



Hope that love that hath a pardon ready all ways to cover others fault, may find it as ready to hide its own; the same affection for publick peace & good which in my own breast framed and fashioned this harmlesse peice of miscarriage, will in the breasts of others frame its excuse too; there is implanted in my nature that reverence to Government, there is engraven upon my Soul that awe of *Majesty* and Authority: I was born with that honour and respect for publick Lawes: That

(as partial as we are usually to our own thoughts) I have no other kindness for these innocent inspections in-
 to the *Act* for the additional Revenue, (which have been
 extorted from me as well by the unreasonable discon-
 tent as by the rational importunity of some of the voy-
 sinage) then I have for one of my miscarriages; as I have
 alwayes judged it in others, so I now judge it in my
 selfe a great weakness to *dispute* that Law which I *should*
obey; it seems to the World a great presumption for
 that poor thing to argue Authority which should sub-
 mit to it, intimating an unreasonable resolution of no
 further obedience then may consist with our own allow-
 ance, approbation and judgement, whereas true obedi-
 ence must be grounded on the *Majesty* of that power
 which commands, and not on the opinion of the sub-
 ject that obeys: and great Lawes stand more upon
publick reason of State, then upon the private reason of
 subjects, Royal authority stands rather in fear then in
 need of us, in fear of our boldness least we abuse it, not
 in need of our judgements and discourses to back it, it
 is but reasonable that Sovereignty should be displeased
 to have their resolutions undervalued by those who
 take upon them rather to interpret then to obey them,
 it's a sad thing to *neglect* solemne injunctions, it seems
 worse to discourse them, the one being but an omission
 the other a *contempt*, in this we charge the Lawes with
difficulty, but in that with *folly*, in this we discover our
 weakness, in that we declare our *arrogance*, to controul
 the wisdom of our superiors, it's hardly good manners
 to make that the subject of our *twittwat* which hath
 been the sage issue of solemne advice; those *arcana im-*
perij (*saith *Heath*) the inward reason of Lawes and Go-
 vernment are such that they that search too far into
 them, beyond what their places do require, are both in-
 discreet and dangerous, not seldome betraying them-
 selves thereby to a ruine, and their country to a danger;
 it's

Er. Thol. de
 rep. Suarez de
 Iugib. Seiden
 de leg. nat.
 Text.
 c 4 Aug. C.D.
 l. 16. Ryn
 Sacr. p 17

Στοιχ. τῶν πρὸς
 τοὺς μὲν τοὺς
 ἀντιπρὸς τοὺς
 ἄλλους δὲ τὸ μι-
 σῶν.

A. Gell 1.13
 Cyp. contr.
 Demi. Num.
 lio. 1. Ovid.
 fast. 2. Non ex
 arbitrio servi-
 endum sed Im-
 perio Tert.

* upon Habes
 corpus 67.

It's sad when (as King James observed) the mysteries of Government are debated by Jack, and Tom, and Dicke; whereof one saith very cunningly, saith things are not right, thou sayest true saith the other, it was bad afore it's ten times worse now; did'st observe saith another what the Parson hinted tother day, and I'll tell thee he hath guts in his Braines---would we had been far enough when we made choice of these men--O this after wit & I were amongst them that Law should never apast---he was a wise one that devised it---another gapes an answer---trust me no more if they bring us not to another Warre: Observe these wary Sirs how gravely they correct the magnificat,---he was a wise man that said it's unhappy when a whole Kingdome is foolish, it's worse when a whole Kingdome is wise, it's miserable when none knows how to Governe, it's worse when now knowes how to obey---I know not whether he was a man of more reason then Religion that said I can live and dye plainly and honestly though I cannot dispute subtilly, I know not whether they are less men then ~~then~~ Christians, whose business it is to talke nicely and desperately, while they neglect the maine matter of living honestly, or dying comfortably---'As the father answered him who faultily enquired after, and discoursed of what God did privately before he shewed himselfe in the World; saying that he provided a place of torment for those that minded things too high for them; so may I answer my good friends that so carefully weigh (in James Harringtons ballance you may be sure of it) each Act of State, telling them a secret betwixt friends---vid. that the Grandees are among other things contriving a due punishment for those whisperers that separate chiefe friends by carrying tales to shed blood; and preparing rods for those fooles backs that will be meddling, look to your rumps (Gentlemen) and say I your back-friend have told you of it---in earnest I have often thought upon that of the Son of Syrack, search not the

Del. Trop. sag.
Stat. Ital.

Theod. Hist.
cel. 2. Sec. 2. b.
ap. Gur. arm.

Bisbee's quest.

Moral a
querunt consi-
tum ventus
nulla capisse
dey.

Ecles. 3. 31. 26

thing that are above thy strength : but what is commanded
 thee think thereupon with reverence, but now we are so
 happy (*bona si sua norint*) as to live under that Govern-
 ment, works not so much by authority on our feares, as it
 doth by reason on our judgment, whereby we are not dri-
 ven as slaves, but perswaded as men to duty, what Cic. said
 of all Lawes is true of ours, that it is *ratio summa in sita*
hominibus natura quæ jubet ea quæ facienda sunt prohibetq.
contraria; and although *juris consultorum* valent responsa
etiã nisi ratio non reddatur: yet there is that reason in
 each syllable of our Lawes, that if we were true to our
 own natures, we might be as the Law to our selves, it's
 every mans duty to open the reason of every Law to
 himselfe first, and then to others, so that we might not
 only submit to them as authentique, but embrace them
 as just, and not only endure their power with patience,
 but obey their reasonableness with cheerfullnesse. I really
 think that that sacred power of discourse whereby we
 communicate our thoughts & conceptions for the good
 of Mankind, cannot be better employed then in con-
 veighing the same satisfaction to others in publick af-
 faires, which we have our selves, & by that messenger of
 reason to derive so much of that knowledge in affaires,
 we are indued with, as may beget the same peace, and
 calmness in other breasts as ruleth in our own hearts
 and minds; for I can hardly satisfie my own thoughts if
 I should suffer my selfe to come so far short of that du-
 ty I owe mine own conscience, my God, my Saviour, my
 Country, and posterity, as to neglect any sollicitous counsell,
 vigilant care, resolute endeavour, yea expensive hazard
 (as far as life, liberty and estate, or any thing of happy-
 nesse I enjoy within the bounds of my native Country
 will reach) to maintaine that miraculously restored Go-
 vernment of this Nation, not suffering any part of this
 Kingdome by open violence, or secret practices to with-
 draw, severe, or dissociate themselves, or any part from
 that

Finch. *quor.*
 c. 1. Seld. d.
 leg. 1. 2. c. 3.
 Culver. 1. *law*
 nat. p. 68.
 Iortesc. leg.
 Dr. & student
 c. 2. Cic. o. de
 legib. 1.

Aq. a. *ide art*
 4. apud Sand.
 de oblig. conse.
 el. 6.

Eurip. Quint.
 2. c. 16.
 Cal Rhod. 16.
 13. Arist. de
 Inter. c. 1.

that grand community, and National subordination which is justly esteemed by all wise men, and therefore enacted by all wise Governors, as most necessary for the safety, peace, strength and honour of the Nation; therefore much less can I satisfie my selfe, if (now 1. a seditious and turbulent; 2. an ambitious and discontented; 3. a poor and needy party of the Nation have cunningly endeavoured by good words and fair speeches to deceive *the hearts of the simple*; who have a general kindnesse for Government, under which secure from late insolencies they may lead peaceable and quiet lives in all Godlynesse and honesty:) I should not employ all the interest I enjoy, and all the reason I am master of to prevaile, with a seduced Nation to avoid all insinuations that tend to the affront of a miracle of mercy we so lately acknowledged, and the encouragement of a forlorne people to run to the old method of sin and misery; It was rational discourse prevailed over scattered Mankind to dispose themselves to society and government, it's the same means that must prevaile with them to keep together societies and government, the King is too conscious of his own affections towards the generality of his people to suspect theirs to him, but that the pious frauds of some men busie among the vulgar, dayly instill hard thoughts, suspicions, and ill interpretations of all that is done, for or by his sacred Majesty whose suggestions are so unreasonable, that were it not more for the peoples satisfaction, then his Majesties own vindication, I should give the impotent malice of those men so much pleasure, as to see none take notice of, or remember what they say or object: *Brown vul. Errors. p 7. 8.*

1. What by reason of common infirmity; 2. What by reason of an erroneous inclination of the people apart of Mankind, 1. by weakness of understanding, 2. shortness of reasoning, 3. by palpable delusions, 4. by partiall interest by misapprehension, fallacy, credulity, and neglect

C

left most easily deceived and dayly mocked into errors by subtle devisors of all professions and ages: the crafty combination, practice their old slights and advantages of delusion, with too much successe, the multitude dayly growing worse and worse, deceiving and being deceived; but with more success in no particular then in the Act about Chimney-money, the deceivers that are gone into the World, knowing too well that nothing heightens publick discontents more then private concerns, & that Galilean designs are most happily managed in the dayes of the Taxes, for whose sake and the truth, that the folly of these sinners may be no longer deceale, I shall make it as cleare as noone day in the following Chapters.

1. That all our payments are to our advantage.
2. That this payment is of our own imposing.
3. That this payment is of our own procuring.
4. That this payment easeth us of greater burdens.
5. That this payment so advantageous to us, lyeth not so much upon the common people that complaine, as upon the Gentry who are complained of.
6. That if it lay upon the people it's nothing to what the people suffer in other Nations.
7. That it is nothing to what we have suffered in the land of our Nativity these 20. yeares, and what we may suffer if by discontent we should return (which God forbid!) to our former miseries.
8. That it returnes back again to the peoples purses.
9. That it may be well spared, being not the tenth part of what is spent in excess and vanity.
10. That if it be a burden, it may conduce to restrain City-buildings, now swoln too big for the nation.
11. That if it be an unreasonable oppression, it may be those persons promoted it that speakes most against it, on purpose to divide between the King and the people, whose dangerous malice I hope none will gratifie

ne by there discontent and disquiet. Which with other considerations may give satisfaction to all sober minded people, who know that their well being is so inseparable from the Kings, and his from theirs, that the one cannot long survive the ruine of the other, and where ever they divide, the factious part undoes them both; the event of things making it evident to all reasonable men that the worst wayes, either others boldness or his own inclination may offer his Majesty, could not so inevitably have brought three flourishing Kingdomes to such a misery as some have done, & that there are none more willing to complaine, then his Majesty is to redress what he sees in reason either done or advised amiss, which he hath done even beyond the expectation of moderate men, who were amazed to see him so prone to injure himselfe, out of a zeal to releive his subjects, but that they know his Majesties large heart who hath a bounty for all necessities and deserts, whose motive is his own goodness, and whose compass is his own and the Kingdomes safety.

CHAP. I.


That all our Impositions are to our advantage.

WE allow his Majesty very cheerfully *one part* of our estates, to secure the rest; we may willingly support his great interest, who protects ours; we may readily part with some few dayes labour and industry to restrain that rage and rapine, which in a short time, yea in few dayes would destroy the industry of many yeares, and lay waste the labours and gins of an age: He was a well-weighed man that left these words upon record to posterity, viz. That as for those pecuniary and

1622. 8. 2. 107
preface p. 2.

politick pressures in the worst of times, which most men fancy to be their greatest grievances, I have learned (after twice seven yeares experience) to be a Christian stoick, not utterly stupid and improvident, but yet not so impertinent as to complain of any common charge or burthen, which seemes necessary to the present policy under which I may have leave to live a godly and a peaceable life, knowing that the liberty and security of a private Christian under any government or governours to whom God hath subjected him, is first to * *præ*, and secondly to *pay*, *Rom. 13. 6. Nec quiescentium sine armis, nec arma sine stipendijs*; no safety to us without the restraint of other mens lust and violence, and no restraint without a government that beareth not the sword in vain, and is able to raise a constant guard to every man that would live securely under his own Vine, and under his own Fig-Tree.

* *Tim. 2. 5.*
Eccl. Phil. 1.
Tutor Ductor
dub. l.

 The seasonable supply of the Prince is the safeguard of the people, whose estates are not then hazarded by the pestulant affronts of a turbulent party upon a ready Prince, nor squeezed by the oppressive practices of an indigent Prince upon themselves; our private concerns are embarked in that publick bottome whose necessities must be supplied according to the discretion of the Supream Magistrate, who is the sole Judge of publick necessity; Oh the happinesse of that government, under which I and my Family enjoy that estate for a few shillings, which I could not afore call my own for pounds; now I pay and am safe, formerly I paid and was undone too; the same power robbed me, and enacted tribute from me, exposed me to violence, yet would be paid for protecting me; left me nothing, yet would make me pay for what I had; I must then maintain my enemies, when I could not maintain my self; and raise money from my estate for the support of an Army, whose violence suffered me to raise no money from

Bacon, ess. 2.

from that estate to support my self : happy is that charge whereby my life is secured, my liberty maintained, my estate settled, my peace established, and my relations are safe, under just Laws that provide for them, a lawfull power that defends them, happy priviledges that comfort them.

As it is the rebellious designe of some men to provoke expence, that the King may want what may uphold his Majesty, and provide for his people; so it's the loyal designe of others to furnish his Majesty with such seasonable supply as may make him safe at home, and considerable abroad, so that the honest people with a little charge of contribution enjoy their portions comfortably at home, and improve them happily abroad, with a little charge among our selves, partaking of the treasure and variety of the World by a free trade maintained in all parts, the happineffe of an universal peace.

There are four Pillars of Government and Order. 1 Religion, that setteth the hearts of men. 2 Justice, that manageth it in their lives. 3 Counsel, that may apply the rule of justice and religion to perticular occasions. 4 Treasure, which last is so necessary that without it, Officers will be corrupted, Councils will be betrayed, Armyes will be ill payed and disciplined, Trade will be obstructed, and a poor Nation will lye open to the dangerous attempts of an untoward people at Home, and the un-neighbourly encroachments of potent Princes abroad.

When the World stood amazed, 1 At the ruine of King Charles the Martyr, a Prince just in his government, magnanimous in his conduct, prudent in his Counsel, devout in his religion, temperate in his affection, an accomplished Man, Christian and King. And 2. at the dissolution of an ancient Government established upon as well-weighted principles, rules, and policies as any in

the World; those retired Men that look deeply into Persons and things, resolve that misery to this head and original, viz. That it pleased God *over all blessed for ever*, that the late King of blessed memory should enter upon his Government as deeply impoverished at home as he was engaged abroad; at once obliged to undertake the two great Princes of *France and Spain*, and what was more threatening his own need too, which a discontented party in *Parliament* (where he was to expect a supply) observing, contrived ~~to~~ an handsome opportunity of introducing those encroachments, they in vain endeavoured in the former age; which the good King must either admit, or his own ruine; the contrivance was thus.

✎ Either his Majesty will comply with our demands, or we will not comply with his necessities, either he must give way to our extravagancies, or we will not give way to his supplies.

If he yeilds to us, he shall grant so much as that he shall be able to deny nothing, one unreasonable demand shall make way for another till instant importunities exclude denial, & we confine his *power* & share his *authority*.

✎ If he being unwilling to betray the *Soveraignty* of reason in his Soul, and the *Majesty* of the Crown in his Kingdome, would not weakly grant something that might weaken his outward state as a King, and disturb his inward quiet as a christian, and affront his reason as a man, then they would leave him to struggle with his own necessities to the hazard of the reformed interest, and his own three Kingdomes; which necessities either he falls under to the ruine of his interest which they wished, or he would provide for by the use of others means, ' which God hath put into his hands; to save ' that which the follies of particular men may hazard to ' loose: if he provided for those necessities by any extraordinary ways, he will be thought to oppress the people

people, who shall be instructed by that natural principle of self preservation to combine, 1. in privat discontent, 2. in open complaints, 3. dangerous tumults, and lastly in a fatal war against, to his ruine, and their own; there is but a narrow distance between poverty and a tumult, and a few steps between a needy King and no King; which is the abomination that makes desolate, as we all remember, that were so unhapy as to live when every one did what was good in his own eyes, there being no King in *Jssrael*; when there was no houses safe to pay fo; or no peace in those houses, no Cattle in the field, no corn upon the ground, no Money in the coffer, no safety for lives, when the Father mourned for the Child, and the Child for the Father, the desolate Widow bewailed her husband, relation missed relation, and the whole Kingdome was filled with cryes, and blood, which was a lamentation, and shall be for a lamentation,

Countrey men, rather then some Mens thirst after novelties, others despaire to releive their desperate fortunes, or satisfie their ambition in peaceable times (distrusting Gods providence, as well as their own merits) should seduce us to hazard those plenti full estates we got, and enjoyed under the Royal Government in peaceable times; let us cheerfully supply his Majelty towards the restraint of those Persons extravagancies, that it may be in no Mans power, either to encroach upon our liberty, or endanger our safety: It is not only a known duty, but a confessed happinesse to pay *Tribute* to whom *Tribute is due*, *Custom* to whom *Custom*, for the use of that Supream Authority which is ordained for our good, and attend that very thing; who would heard this money, when the *Authority* that calleth for it is *Supream*, when the *Cause* is *just*, when the *end* is *publicke*, when the *good* is *general*, and the *advantage* is *national*; and the Royal Person upon whom
it

it is bestowed is so obliging, that for one Act for his own supply, he hath passed ten for our indulgence, and made it a more royal thing to give then to receive; as certainly as that man were greedy of life, who would desire to live when the World were at an end, so he is covetous of money that saves his own penny to the hazard of his Country in whose ruine he falls, in whose establishment he lives; we live not to our selves, we enjoy not only for our selfe, as we are all comprehended in, so we are obliged to the publick good, upon which whatsoever we bestow returns to our selves, the King having no more then the serious care of a publick guardian how to lay out our services and some part of our estates for our own good, he hath only the paines of disbursing our own money in a more usefull way to our own hands for our own service, when he hath paid the money he imposeth to those of us, 1. that as Seamen maintain trade by Sea, 2. that as Souldiers keep peace upon the Land, 3. that as Lawyers dispencc that justice that gives every one his own, 4. that as Officers support order and Government, what revenue remains to himselfe but care and trouble; we are happy enough as long as we pay only with one hand, what we receive with the other, who would complaine when the gracious Father of his Country takes not the benefit but the care of one part of our estates, to improve and save the rest, especially when he takes care by this charge to employ that part of the Nation for it's service, whose idleness might be it's ruine, those members of a publick society who by scattering, gather, have a great happiness to gain what they lay out, as they will loose what they keep, therefore I would have Subjects do as *Alexander* did, endeavour to gain in private, as if they coveted all, and give away for the publick, as if they cared for nothing.

CHAP. II.

All payments are of our own imposing, as well as for our advantage.

What is violently extorted from other people, is freely bestowed by us, it's the peculiar privilege of free-born *English* men to offer those payments as free gifts, which other Nations part with as exactions; what others give as oppressed slaves, we give as ingenious Subjects, what ambitious Monarchs boast of unlimited Prerogative, our gracious Sovereign gains in boundlesse love, being greater in his peoples hearts then they in their Thrones; and so much more King in his peoples affection, then they in their own power, as there is more Majesty in being loved then in being feared; in being good, then in being great, 'as we have the divinest liberty for our persons to will what we should, and to doe what we so will according to reason, Law and Religion which our King envyeth not to us, because it is all he desires to enjoy himselfe, so have we the happiest liberty for our estates, to judge in Parliament of our own good, to bestow upon that good what we please, & to dispose as we will of what we have bestowed as far as may consist with the peace, order, and safety of that publick society we are members of, and when the manner of Kings that reigne over others is to take their Vineyards, their fields, and their Olive yards, and all that they have, and by reaching power to command all; the goodnesse of our Kings is such, that they take as much care of our propriety as of their own, having intarked the royal

§ 1.
1. Jan. V. II.
Prin Parliam.

D interest

*See modum
tenue Parliamenti
men um Home
Parliamentum.*

interest with the Subjects, and therefore upon any occasion of expence, they summon the Nobility for themselves, the Clergy for the Church, the Gent'y for the Commons, seriously to consider of the publick charge, which three estates upon mature deliberation resolve upon such supply as are *necessary*, and of that manner of raising them which is *convenient*, constraint elsewhere fill Kings Coffers with universal hatred, the Subjects own choice fill them here with universal love, when our gracious King gaines his *designe* and his *content* too, a general peace without, and a calme quiet within, when compulsion urgeth an injured people to a publick refuse, easie nature, and free liberty steal an obliged Nation to a publick grant, which as it is their honour freely to offer, so it would be their renown cheerfully to performe, if this present tax be unreasonable, why was it so freely offered his Majesty, if it was thought reasonable, why is it not paid him? if it be a grievance, why did you (O dear Country-men) send up your Knights and Burgeses to present it to so gracious a Sovereign, if it be not, why do you complaine of it upon so unreasonable a time, the King sent to you for your assistance in the settlement of your own happyness, you freely granted it, and do you now deny it? whilest it remained not resolved upon, did it not appertaine to you, after it was agreed upon, that you should aide his Majesty, was it not in your own power which way it should be raised, how is it then that you agreed upon such a way as you were resolved to complaine of? why did you (by those honest Gentlemen you sent to Parliament) propose what you were resolved to be discontented at, why did you promote that designe which you were resolved to traduce, what do you under the happy Government, contrive your own grievances, and then go home and repine at them? God forbid, the King desires only such supplies as may support his Government

vernment, and secure his people, he leaves it to you, how to leavy them, if you have wronged your selves, take it patiently untill you meet again and redress your selves; his Majesty will more willingly allow you to ease your selves, then he allowed you to burden your selves; please your selves and you please your King, whose business is your *prosperity*, whose care is your *happynesse*, the King sent to you (good people) to meet him in Parliament, about the urgent affaires of the Kingdome, you being not able to attend that service, employed so many discreet Men in your behalf for that purpose, they entreat the King in your names to take that additional revenue of Chimney-Money, he graciously accepts of it, will you now blame him? if you are angry with him for granting you your own wishes, how may you be *pleased*? you thought your *happynesse* but lately that you had a Prince to bestow a revenue upon; and do you now grudge what you have bestowed? He is the same gracious Prince still, be you the same loving people.

No doubt as God the Supream Lord made Laws of restraint of the use of Mens proprieties, so his supream Deputies may do too, propriety being but that share of the Commonwealth which by the Law is held in fevralty by the possession, free from the dispose of any but the Law-maker Himself, who hereby (because every one is most carefull of his own) looking upon the Subjects possessions as his own, will be more carefull to encrease and preserve them, and as particular Proprietors take care of their own, so he takes care of all; yet here each disposeth of his own part of the state over which he is supream Lord; kindness could but give you the liberty to give what you please, common civility can but prompt you to pay what you have given, good people, it is your peculiar priviledge above all subjects that you *may give*, let it be your peculiar honour that you *can give*, as well what is fit for the best Sovereign to

receive, as for the best people to give; what is imposed by others for peace sake, *beare patiently*; what you offer your selves for honours sake, *pay cheerfully*.

The main thing our prosperity depends upon, is the established Law, which by an admirable temperament, giveth very much to subjects industry, liberty and happiness, and yet reserve enough to the Majesty, and prerogative of any King, who ownes his people as Subjects, and not as slaves; whose subjection as it preserves our property, peace and safety, so it will never diminish the Kings right, nor our ingenious liberties, which consists in the enjoyment of the fruit of our industry, and the benefit of those Lawes to which our selves have consented; so that I may say as the good old Statute of 25 Edw. 1. c. 5. hath it, 'That wherea's
 25 Edw. 1. c. 5 'divers people of this Realm are in feare that the aides
 'and Taxes, that they have given his Majesty of *their*
 'own grant and good will; howsoever they were made,
 'might turna bondage to them and their Heires; his
 'Majesty wll grant to them and their Heires, that he
 'will not draw any such aides, taxes or prizes into a cus-
 'tome any longer then they are allowed by themselves
 'in Parliament: and in the words of the Statute of 25
 25 Edw. 1. c. 6 'Edw. 1. c. 6. That he will grant for himselfe and his
 'Heires to the Nobility, Clergy, and Commonalty of
 'the Land, that for no businesse from henceforth we
 'shall take such manner of aides, taxes or prizes, but
 'by the common consent of the Realme, and for the
 'common profit thereof: and in the words of the Sta-
 34 Edw. 1. c. 1 'tute, 34 Edw. 1. c. 1. That no tallage nor aide shall
 'be taken or levelled by him or his Heires in this Realm
 'without the good will and consent of Arch-Bishops,
 'Bishops, Earls, Barons, Knights, Burgessees, and other
 'Freemen of the Land; and in the words of the Statute
 14 Edw. 3. c. 1 'of 14. Ed. 3. c. 1. (though our King hath not as that King
 'the 9. part of mens Estate upon Land, and the 15 part of
 'Merchants

'Merchants goods upon the Sea :) that yet this small grant which is thought so chargeable, shall not fall to their prejudice in time to come, nor that they be from henceforth charged nor grieved to make any aide, or sustaine the charge, if it be not by common consent of the people in Parliament.

1 Rich. 3. c. 2
3 Cor.

CHAP. III.

These Payments are of our own procuring.

MEN that want a power to restrain themselves from within, must maintain a power from without, we must pay that Authority that *forceth* us to a peace to which we cannot be *perswaded*, that *compels* us to that happineffe of order and quiet, to which it cannot *reason* us; when Subjects were *innocent* and *harmlesse*, government was *easy* and *cheape*, but since they have been disobedient, they have increased at once the trouble and the charge of Government; that felicity which we will not quietly entertain, we must chargeably recover, they that cannot live without a War, must buy their peace; five hundred thousand pounds a year in that calmeage of *Queen Elizabeth*, and *King James* did that service which 1200000. cannot do now; then every Man kept himselfe within compasse; now we can hardly trust a Man without his Keeper, and one half of the Nation must be entertained by his Majesty to keep the other in order; it's strange to see that people which have procured their grievances, take so much paines to aggravate them, with what reason can a foolish Nation and unwise, complain of those payments as oppressive, which they have made necessary? how can they refuse to pay those Armyes that they have raised? I admire

his Majesties Royal goodnes, who may say---*Nos quamquam toties lacesfiti jure victoria id solum vobis addidimus quo pacem tueremur*, That though he was often provok'd to impose upon us the just punishment of the late war, yet hath he imposed no more then might secure our present peace; and we may justly beare the charges of an happy peace, who so frankly maintained that unhappy War. That is a known passage of the King of *France*, who after the rebellious League came to *Orleanse*, where when he was petitioned to take of a Tax imposed in the time of the League, he demanded who had imposed it, it was answered *Mounseigneur de Villeroy* in the time of the League; Nay, he that leagued you, let him unleague you if he will, we may easily put the Nation to expences, we cannot so easily take them off; our discontent under one Tax managed by a subtle Enemy may grow a mischief, which may occasion many; one penny Ship-Money cost us many pounds Contribution, because we strayed at gnats *then*, now we swallow Camels, because we wantonly complained *then*, now we groan earnestly; to avoid an *inconvenience then*, now we undergoe a *mischief*: That disturbance which the fond people were ready to raise, they cannot so easily allay, we should therefore rather beare patiently these chargeable inconveniences of the late War, then murmur our selves to another; that sad War left behind it some yeares burthens, another will leave behind it a perpetual ruine; you *smoake* for the last rebellion, you will be *undone* by another.

CHAP. IV.

This payment easeth us of greater burdens.

IT's well known that *England* was not only the Kings Cob. inst. 2. Royalty, but his demeanes too; which his Ance- Further right stors gave away among their Subjects, reserving only Crown. to themselves a suppartment for their Families and Governments; a provision of all things necessary for their House and Kingdome, the Subjects forgetting that *great* favour, repined at the *small* acknowledgement, the gracious King waves his purveyances and *wordships*; in lieu whereof we return him this assessment, and now we are not at the mercy of exacting Officers, the Law hath limited our duty and their power, now we know what to trust to, and what proportion we must pay, who owe the whole; Now the Wheat shall not be carryed out of our Barnes, nor our Mault out of our stores, nor the Hay out of our Meddowes, nor the Wood out of our grounds; there is a strong Hedge made round about us and ours, to maintain which we must part with a few shillings: Now the young Heire will not be a prey to the greedy, neither will the Orphan be his prize, this payment redeemes him, for which posterity will praise us, and the Generations to come *will call us blessed*, no fear of uncertain Taxes, our various expences are reduced to a known summe, which by computation, *is not throughout the Kingdome the eighth part of former payments*; are you so resolved upon your discontent, as to be weary of your ease? and as much troubled at his Majesties indulgence, as at others oppression,

pression, Oh unhappy we among whom kindneses are entertained with the same fullness with injuries, who part with a little quitrent with as ill will, as we discontentedly parted with our whole estates.

Objct. 1. But saith the poor man, yes, the rich men are eased in their estates, and we pay for them in our Cottages.

Ans.

1. Yes (honest friends) the rich have borne the burden this 20. years, and now ought to be eased; the late tempest fell upon the stately Oakes while the shrubs were safe; the higher ranks of men suffered under that aspiring villany, which looked upon the meaner as below it.

2. The poor may afford something to ease the rich, that the rich may be more able to releive the poor, there is never a poor man but would give a Crown a year with all his heart to see the charitable times of *Queen Elizabeth*, when great men had no other way to bestow their Estates but in House-keeping, and doing good, the less great mens payments are, the more their almes and charity.

3. The rich men are at charge and paines in bearing Offices, and assisting his Majesty in the administration of justice, and in supplying him upon occasions with Loanes and privy Seales; I know my poor Country-men will be willing to put in their mite to the Treasure, and will lay down a little money for that Majesty, for which they layed down their lives; there are large hearts when there are but narrow estates, and the poorest made up that all wayes in loyal *prayers* which they wanted in payments.

CHAP. V.

*This payment is no new one invented,
but an old one revived.*

W^Hat we grudge a gracious Sovereign here, we cheerfully paid an unjust usurper beyond the water; what we would deny a lawfull Prince for our freedome, we allowed a domineering Prelate for our slavery: For in those ages when the Pope called *England puteus finen haurtus* an unexhaustible Well; and had 160000. for first fruites and tenths; 200000. for Episcopal elections, palls, pardons, and dispensations, with other vast incomes, upon which one of them authentically said, *how profitable to us is this fable of Christ*; poor *Offa* King of the *Mercians* grants her an annual *Rent* upon all the Chimneys in the Land called *Peter Peter-pence*, which was continued 730. yeares when *Ethelwoffe* thought fit to confirme it to *Henry* the 8ths. time, which was 500. yeares when our King rescued us from the Papal tyranny; we all owed him those Papal payments: because he hazarded his Royal Estate for our *Liberty*; we reasonably offer our private Estates for his *safety*, where ever we looked, we saw his kindness to us, where ever we looked we saw our duty to him; 1. In the Church we saw he defended the Faith, for which we offend him, our prayers, our service, to state mens obedience to him upon Eternal principles for conscience sake, our tenths and first fruites; 2. At Sea he secures our Trade, for which he hath our *Tunnage* and *poundage*; 3. At home he secured peace, comfort and content, for every one in his own house, which by his Majestyes protection is his

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Castle :

Castle: for which our houses pay their due acknowledgement, we must needs owe to that gracious Government whose peace keeps our houses from being a rubbish, our buildings a ruine, and our habitation a desolation, what a blinder age payed the Pope for its misery, let our knowing age pay the Prince for its happiness; what was an oppression then is a priviledge now, it was then but the tenth part of what we paid, now it's all.

CHAP. VI.

This payment so ancient and so usefull, lyeth not so much upon the poor people that complaine, as upon the Gentry that are complained of.

ingenious Memento, 221.

THE Gentry are as *noble* with us as elsewhere, and the Commonalty are more free: The *Commons* with us assist the *King* against the turbulent attempts of the Nobles, the King assists the Commons against the incroaching and oppressive attempts of the *Nobility*; by virtue of which mediating mixture of power in the *Nobility* as to the people, and of subjection as to the King, together with the mutual need and interest of a fair understanding between King and commons, all parties are secured to the utmost possibility of safety and satisfaction: so that the King will not suffer them to be oppressed in their estates, who he knows are ready to serve him in their persons, the Gentry shall advance his treasure, and the Commonalty his Army; his fends, his Nobles, his commission of Loanes, and to his good people

people his *commission of array*, he thinks it fitter to keep the honest people in pay, then in payments, and by an equal distribution to allow them something of others *superfluity*, then take any thing from their necessity; therefore we may observe that this and other leavies, although they are raised upon the poorer people, are to be allowed them again by the richer, who must deduct in their rent, what the other layes out in contribution, the more my house yeilds his *Majesty*, the less it yeilds the Landlord.

But the Landlord is freed by the Act which layes all upon the Tenant.

Object.

1. The Landlord is free by the Act, but is tyed by his own Covenant, by which in all places he engageth usually to defray all the incident charges by emergent taxes and contributions.

Answer.

2. If the Tenant hath carelessly neglected that provision for the present, when he takes again he may take care of it, putting the Landlord to his choice, either of *defraying* that charge, or of *loosing his Tenant*; If we were excused from this payment to his Majesty, we would not be excused from paying as much to the Landlord; what is paid in contribution is saved in rent, as much as is detained from the publick *Exchequer* for common good, so much is reserved for private purses for a more particuler good; if a Landlord will not out of the rent he hath for letting his house, allow his Majesty a quitrent for protecting it, complaine rather of his unreasonableness, then of your *Sovereign's Law*: and say rather we have a hard Landlord then a severe King.

CHAP. VII.

*If this payment lay upon the common people,
it is nothing to what is laid upon the
common people else where.*

Our English Kings are more glorious in their just authority over free-born Subjects then foreign Kings are in their oppression over enslaved vassals; we supply the reasonable necessities of a gracious Sovereign, while others satisfy the unreasonable lust of oppressing tyrants, while in other Countrys men pay for all they eat, drink, wear, or enjoy, as in *Tuscan*, *Florence*, *Venice*, *Holland*, *France*, &c. we are free men when they have paid for all they have; a poor labourer in that Seigniorie of *Venice* must yearly pay for his head; in so much that men live better under the *Turke* then in that Commonwealth: Oh happy we if we understood our happiness! The *Spaniard* raised 11. Millions of Money from his Subjects; when his Sacred Majesty is contented with halfe one Million, some 600000. satisfieth his Majesty from his poor people; when 40. times as much is extorted by the Pope from his: In *France Lewis* 11th. raised 2 Million and a halfe, which *Francis* the first improved to 3. Million, which three Million by *Henry* 2d. policy became 6, and by *Charles* 9th. was advanced to 7, and now it's fifteen: in *England* the King lives with the 20. part of this, there 30000 Officers are maintained to gather the revenues, which is performed by fewer then 2 1000. here: In *Genoa* the poor labourer parts with the tenth of his labour, in *England* he payeth not the hundreth: When poor men in *Holland* patiently lay
down

down sometimes the 8th. part of all they have, we grudge the 40th. part, shall we murmur for a few shillings when the poor *Swead* payes cheerfully the tyth of all increase, besides custome and contribution.

Forreign Princes little fingers are heavier then our Kings Loines, and whereas we think our King lades us with an heavy yoke, they would adde to it, we think ^{1. Kings, 13.} 10. 11. our King chastiseth us with *whips*, we are *sure* they would chastise us with scorpions: In imitation of that Philosopher, I thank God sometimes that I was born an *English* man.

CHAP. VIII.

That this payment is nothing to what we have payed, and may pay, if by our discontents we return (which God forbid) to our former miseries.

IF we had any sence of our former *miserics*, we would be more *jenguous* under our present ease; and so thankfully intent upon the unjust pressures we have escaped, that we may have no leasure to be discontentedly sensible of what just imposts we undergo, you that paid 1. 300000. l. royal subsidy; 2. Poll-money; 3. free Loanes and contributions upon the publick faith to an incredible summe in money, Plate, Horse, Armes, &c. 4. The *Irish* adventures for land the first & second time; 5. You that were willing to pay at the rate of one meal a week towards the maintenance of the Army; 6. You that lent (besides that one meale a weak you laid aside,) after the rate of 50. Subsidies; 7. You that paid an

affessment of 60000*l.* a moneth at the *Scots* coming in;
 8. You that paid the five and twentieth part of your
 estates; 9. You that paid a weekly assessement for the
 Lord Generals Army; 10. You that paid a monethes
 assessement for Sir *Tho. Fairfax* his Army; 11. You that
 paid the weekly assessement for the *Scotch* Army; 12. You
 that paid a weekly assessement for the *British* Army in
Ireland; 13. You that paid a weekly assessement to
 the Lords of *Manchesters* Army; 14. You that under-
 went free quarter; 15. You that suffered sequestration
 and plunder; 16. You that paid Fortification
 money; 17. You that paid composition un-
 sufferable at Goldsmiths Hall and Haberdashers-Hall;
 18. You that paid 120000 *l.* a Moneth all along. 19.
 You that lost the tenth of what was left you by a deci-
 mation; you that thus parted with fifteen million of
 money, do you now repine at the fourth part of one
 million? you that paid constantly 1400000 *l.* a year
 contribution, do you startle at a payment that's lesse
 then 200000 *l.* shall not we that threw away *Pounds* to
 maintain our *bondage*, willingly dispose of a few shil-
 lings to uphold our *liberty*; we groaned under our for-
 mer *slavery*, we are now impatient under our present
freedom, we could not be *well* without this present
 Authority, we cannot be well with it; cannot we af-
 ford a few shillings in acknowledgment of that happi-
 nesse we enjoy after such expence of blood and trea-
 sure, after such high disputes and contests, after so
 many prayers and teares, are we *sparing* of our money
 for the continuance of that State, for the recovery
 whereof we were *prodigal* of our lives, should we so
 far satisfie the private malice, and close designs of some
 men, as to endeavour in discontent to put the Nation
 into the former course of sin and misery; in hope of
 removing we should improve our burden, in hope of
ease, we should be *undone*; should we out of private
 dissatis-

diffatisfaction for a small trifle venture the hazards and miseries of civil War in the bowels of a most flourishing Kingdom, when we may be so happy with such a measure of justice, peace, plenty, and religion, as all Nations round about either admire or envy, we would with as great folly *throw away* our estates, as now we *save a trifle*; those thousands of desperate Persons teach us to deny his Majesty, are ordinary Tax to secure us; who would be at liberty (as formerly) to Levy twenty times as much for their own maintenance, *to enslave us*; after-times *may see* what the blindness of this age will not, that Men that unreasonably complained of smaller grievances, have been punished with greater, they who have resented the moderate impositions of lawfull Authority, have suffered under the unlimited charge of an arbitrary power: It is not possible to gain a faire period for those murmurs which go rather in a round and circle of discontent, then in a right line of reason and Law, the only Center of publick consistency, to which I pray God (with my blessed Master) at last bring them, which will easily be done when they shall see how much more happy they are to be subject to known laws then to the various wills of any men, seem they never so *plausible* at first.

‘Heare but what Oliver saith concerning the charge *Oliver’s discourse of the charge of his time.* of his time, at a Conference, April 21. 1657. The present charge (saith he) of the Forces, both by Sea and Land, including the Government will be twenty four hundred, twenty six thousand, nine hundred, *224* eighty nine pounds; (*whereas twelve hundred thousand saith his Majesty;*) the whole present revenue in England, Scotland, and Ireland, is about 1900000 l. I think this was reckoned at the most, as now the revenue stands; why now towards this saith the wretch to the Gentlemen, you settle by your Instrument 1300000. l. for the Government, and upon that to
E 4 ‘maintaine

' maintaine the Force by Sea and Land , and this with-
 ' out Land tax I think, and this is that of the revenue
 ' that now may be raised by the Government, 600000. *l.*
 ' because you see the present Government is 1900000. *l.*
 ' and although (saith he) an end should be put to the
 ' *Spanish Warre*, yet there will be a necessity of the pre-
 ' servation of the peace of the three Nations to keep up
 ' (forsooth) the present established Army in *England, Scot-*
 ' *land,* and *Ireland*; & also a considerable Fleet for some
 ' goodtime, untill it shall please God (saith the poor man
 ' to quiet, and compose mens minds) & to bring the Na-
 ' tion to some better consistency, so that considering the
 ' pay of the Army coming to upwards 1100000. *l. per*
 ' *annum*, and the Government 300000. *l.*, it will be ne-
 ' cessary that for some convenient time, (seeing saith he
 ' you find things as you do, and it is not good to think
 ' a wound healed before it be;) that there should be
 ' raised over and above 1300000. *l.* the summe of
 ' 600000. *l. per annum*, which makes up the summe of
 ' 1900000. *l.*, that besides this the Parliament declare
 ' how far they will carry on the *Spanish Warre*, and for
 ' what time, and what further summe they will raise for
 ' the carrying on of the same, and for what time? and
 ' if these things be not ascertained, the business will fall
 ' to the ground, and all our labour will be lost; and
 ' therefore I hope you will have a care of our underta-
 ' kings: Oh the vast charge then of a shamefull slavery;
 ' O the easie charge now of an Honourable freedom;
 ' what a vast summe must satisfie a Tyrants growing un-
 ' certaine necessity, how little in comparison may satisfie
 ' a lawfull Soveraignes known and legal occasions.

CHAP. IX.

*If this money be raised upon the poorer sort,
it returnes to them againe.*

WHat the Earth sends up to Heaven in vapours and exhalations, it receives from Heaven in showers and blessings: what money the people bestow upon his Majesty in Leavies and assessments, his Majesty returns to his people in wages, pay, exchange and Merchandize, what he receives for his care, he payeth them for their Labour; what is paid to his *Exchequer* is returned to their Markets: there is a circle in the veine of Gold and Silver as in that of blood; his Majesty scatters his Coyn among his people, the people returne that Coyn in Tribute to his Majesty againe, *rendring to Caesar the things that are Caesars*; which his Majesty gives againe to the City for Waire and accomodations, to the Country for provision; poor people, the King, the Nobility, the Gentry, employ and pay you, therefore they may lawfully tax you; it being no more their taking up that money for publick good, which may be given you againe for your own good with advantage; the more occasions there is for money in the Court, the more Trade we have in the Kingdome, the more plentifully a Court is provided for, the more nobly they spend, and the more people they will employ, this money is not *lost* but *lent*, not lost as in a Commonwealth upon men that lay up for themselves, but lent as in an hereditary Monarch upon a Prince that layeth up for his people; we are not under our late *woe* of *many Princes*, whose only care was to provide for themselves

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and

and posterity, but under the restored happiness of our Prince, by whome our Nation is established, whose cheife care (being himselfe provided for by the Law) is to provide for his Subjects; did not you receive that moneyes from those that are above you, which you pay *unto* them; what the Gentry take from you with one hand, they give you with another; what their power ruling over you calls for in contribution, their goodness in employing you bestows upon you in wages; we need not complaine if we of the Commons maintain the rest of the Kingdome, while the rest of the Kingdome employ us; we poor people supply its present occasion, it supplyeth our constant need, the King asketh nothing but what he may give us againe; distributing the common treasure by equal shares to private hands.-----

CHAP. X.

That Chimney-money and such taxes may be well spared, being not the tenth part of what is spent in excess and vanity.

WE cannot it seems at once be happy and temperate, but that when providence indulgeth us, then we indulge our selves; If we checked our expences with rules and methods of sobriety and prudence, a million more might be spared the *Exchequer*, our trifles would secure our Nation, and our toys well managed would advance a revenue; the Throne may want what is idly drunk away in a Cottage; the poorest labourers little expences and oversights may amount to 2. shillings a year for his Chimney, he may eat the loss

and *drink the less*, as we say in the Country, and pay so much; when we groaned under twenty payments, formerly we freely added one meale a week to the common charge, now those several wayes of undoing us are forgotten, we may cheerfully forbear one meale a quarter towards this charge; when a great summe was to be leavied at Venice, a noble Senator said, *It was but saving their selves*; and it was raised; our folly is more chargeable to us, then our Sovereign; and we are at more expence to bear our own inferior extravagancies, then to support his higher necessities; *come honest friends the King would have you be good husbands*----and you will save more then he desires; observe but a moneths disbursement about your occasions, and you will find as much might have been saved as might serve this affaire; I can but smile upon some pot-companions that seriously complaine what they pay for their Chiunnies, when at one sitting they will wantonly swallow more in the Alehouse; I can but pittie poor people that will loose more time in discourring why this money was imposed, then would serve to gaine what might pay it; now we are not contented with that little that sufficeth nature, but heape up as much as we can to gratifie art and fancy, our pride and wantonness cost us more then our Government; if the King wanted your bread you would give it him, now he wants but the crums that fall from your Table you will bestow them.

CHAP. XL

That if this Chimney-money be an unreasonable oppression, it may be those persons promoted it that speak most against it, on purpose to divide between the King and the people, whose dangerous malice I hope none will gratifie by their discontent and disquiet.

IT's an usual policy for some men *given to change*, to contrive those miscarriages in Government, which they may declaim against; and to ensnare the Prince to such publick acts as may enrage the people, pinching them to a discontent under a pretence to serve him; these creatures as a noble soul discourges, devise something plausible for the present, fatal in the consequent wherein they may seem innocent or not appear at all; which may occasion a jealousy in the people, an obloquy upon the Sovereign, and a common clamour among all, some men, *turbulency* provoke their Kings expences; that he may want, that their *subtlety* may so sollicite his supply, so that as an ingenious Gentleman phrased it, he shall suffer more by the ill method of it, then gain by the recruite, ordering it so that what they tell their Sovereign to gaine his favour is a *supply*, they tell the people to stir their humour is an oppression; good people you know his Majesties large heart, and publick spirit too well to think that he who is so carefull of your wellfare, should of himselfe overthrow it, neither
can

can it escape your apprehension that your and his friends understand too well his Majestyes happiness in your affections, and yours in his to advise him to wrong you so that if their be any thing intollerable in this leavy, it is a designe of such persons as have little kindness for his Majestyes prosperity, and as little care of your *concernes*; who when they could not keep you and your Sovereign asunder by open violence, would divide you by secret stratagems, that he may be as weary of his Kingdome as he was of his banishment, and you may be as impatient of your natural Leige, Lord as you were of unnatural Usurers; and now I hope you will be so far from complying with their expectation, that when they may look for an universal dissatisfaction, they may see your cheerfull contribution, and let them know that if you must suffer, you had rather do it under a gracious King, then under pinching oppressors; and that you had rather be undone in *obedience*, then be bewitched to a *rebellion*, which is sure to undo you: 'Is there a Warre commenced? your carrages must wait
' upon the Army, your provision must feed them, your
' person must attend them, your contribution must pay
' them, your Teames must serve them, you must be
' mounting Dragoones when you should be plowing,
' lugging Beanes and Bacon to the head quarter, when
' you should be sowing, and at last scarce a lame jade
' left to get in that little Harvest which the wild fouldery have left you, your Cattle must be driven away by
' one party to day, your Corn taken by another to morrow, and when you are throughly plundered, because
' you had something, you must afterwards be beaten
' too because you had nothing; are not these faire encouragements to make you seditious: Let them know that you can *suffer* and *submit*, possessing your soules in patience; let them that his sacred Majesty shall want any part of your estates, for whom you are ready to sacrifice
your

your lives, and that you can perish, but you cannot mutiny, O please not any person with your ruine, seriously considering whether you had not best part with a little money to establish that peace that restores your liberty, advanceth your trade, improves your wealth, which many dyed praying for, or reserve it for that time and state of affaires when wealth is wasted, worth is wrecked, religion is prostituted, Cities are ruined, Temples are prophaned, and all that is great or good is ready to perish; Mr. *Hampden* (as appears by judge *Crookes* argument upon his case and the writ 4. *Aug. Cor.* 11.) was assessed to twenty shillings for his Lands in Stoke-mand *Ivill* in the County of *Bucks*; (which since hath paid yearly twenty pounds a year contribution and more) he complains of the grievance, refuseth the payment, remonst. ates in Parliament till that trifle was aggravated to such pressures as Warre only could remedy, and so that twenty pounds cost the Nation twenty millions of pounds; whatever I endure I say:

*O pax almu! dutrix opum
 O pulcherrima Caelilum
 quam te mens fitit! O morum!
 obrepat metuo mihi,
 ætas ne mala; te prius
 suaver O quam tueor diem
 plausus andique cum strepant
 cantusque et chori, anticaque
 comessatio Floribus.*

(35)

O lovely peace thou spring of wealth
Heavens fairest issue, this Worlds health,
O how my soul doth court thy light
More precious then the pleasing light;
Let never blacker day appeare,
But dwell and shine for ever here:
Let shouts of joy still, still resound,
While Songs and Dances walke the round,
At Feasts of friends with Garlands Crown'd.

F I N I S.
